



KOCHAVIAH

STERN COLLEGE FOR WOMEN
1977-1978

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YESHIVA UNIVERSITY

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With his singular vision of an institution of higher Jewish learning for women combined with an accredited college and his unique ability to accomplish this goal, he brought into being Stern College for Women and continued to nurture her growth with sensitivity and understanding. It is for this that we dedicate our yearbook to the man most responsible for bringing the orthodox Jewish woman into the 20th Century the late Rabbi Dr. Samuel Belkin ztz"l.

THE ORTHODOX JEWISH WOMAN TODAY

Today, it is not at all surprising to hear a Stern College graduate speak of her classmate the medical student, the law student, or the Ph.D. candidate. Now, more than ever before, a significant number of orthodox Jewish women are giving serious thought to pursuing careers in many fields, many of which were only rarely entered by orthodox women in the past. The example that some women have set in having successfully combined a demanding career with raising a family in the orthodox Jewish tradition may be inspiring others.

Stern College, with its tradition of a balanced education of Torah U'Mada, is unique in the opportunity it offers to its students to gain a solid knowledge of the Jewish cultural heritage, laws, and morals, as well as a quality secular education. A good secular education, and an awareness of her true moral and religious obligations in Judaism are necessary prerequisites for the orthodox Jewish woman who wants to pursue a career in the secular world without in any way compromising her religious and moral values.

Judy Wallach

The subject of the personality of the Jewish woman is one that has intrigued great thinkers since the beginning of time. These times of the seventies, where identification and equality of the sexes are burning issues, seem to make the subject even more difficult in which to come to terms. The "Jewish Mother" image has been given a great deal of bad publicity of late, and as a result modern American Jewish women are rebelling from this role in search of a more respec-

table one. Where do we fit in as modern, educated, Orthodox, Jewish, American women? As we were taught to do, let us go back to the sources for some possible answers and direction.

The literature of the Bible and the Talmud reflects an image of the Jewish woman which seems to be one of courage, moral fortitude and self-sacrifice. In the later part of her life, when Sarah gives birth to Isaac (Genesis 21:2) she motivates and trains him for his mission in life. Because she is afraid that he will become infected with the ideas of Ishmael, she insists on the removal of Hagar from the Jewish camp. (Genesis 21:9) Her command is met within the approval of G-d who instructed Abraham: "In all that Sarah saith unto thee harken unto her voice" (Genesis 21:12). Our sages tell us that G-d sanctioned Sarah's command to Abraham because in dealing with the moral education of the child, she had reached a higher level of spiritual prophecy.

We learn of the goodness of Rivka as she is depicted demonstrating her worthiness by offering to draw water for Eliezer by the well. Following that, she gives drink to his camels and offers him lodging for the night. (Genesis 24:15-21) All this is seen as characteristics for the wife of Isaac, and thus she is chosen to marry him and bear his children. Faced with the conflict of Jewish and non-Jewish ideals, as exemplified by Jacob and Essau, she is forced to make a choice between her two children. In order to preserve the nation of Israel she chooses Jacob and must deceive Isaac to insure Jacob's success. In doing this, she prepared Jacob for his future responsibility, filled with hardship and sorrow, which he would encounter in his obligation to the nation of Israel. (Genesis 27: 5-12)

Leah and Rachel are seen as women who had to create the proper atmosphere in the

non-Jewish home of Laban in order to keep Jacob from straying. This carried through to the children, since we are told that none of the twelve sons strayed from the path of his father and his Torah values.

When the edict came to drown all the newborn boys, Miriam, the sister of Moses, encouraged her parents not to be afraid. When a child was born (Exodus 1:16) it was Miriam who was held responsible for prevailing upon the daughter of Pharaoh to save Moses from the sea, and have his natural mother raise and educate him in the way of Judaism in the palace of Pharaoh. (Exodus 2: 3-6)

The definitive scriptural message for women is found in Proverbs, written by King Solomon in the 5th century BCE. The picture of an "Aishes Chayil" that is painted for us is one of a giving, self-sacrificing, family-oriented individual who is concerned with the physical as well as spiritual transmission of Jewish ideals. Special note is taken of the final verse:

Give her the fruit of her hands

And let her works praise her in the gates.

Proverbs 31:31

By some, "in the gates" is translated as the "heavenly gates." However there can also be the idea that "in the gates" may be the gates of the city — that public awareness should be made of the woman who is concerned about the welfare of the community as well.

Biblical interpretation leads us to the conceptual view of the female as the moral and spiritual backbone of the family and community. She is expected to set the codes of behavior by examples, in order to help guide her family's behavior. The Torah maintains that through the execution of her equal responsibilities, she will be fulfilled and satisfied with her accomplishments, as the Jewish community continues to thrive and multiply.

The Talmudic period offers us the picture of the compassionate, dedicated woman as a wife, mother and businesswoman. In order to support the husband who dedicated himself to learning Torah, she was needed to supply the extra income necessary to keep her family fed. The woman looked for jobs that could offer her the money she needed without interfering with the education and guidance of her children. Because Jews were prohibited from owning land and from participating in guilds and trades, money lending was a primary occupation. For this field, an essential knowledge of reading, writing and arithmetic was necessary. We can assume, therefore, that the woman was fairly educated in these matters. Isidore Epstein, in an article entitled "The Jewish Women in the Responsa" states the following:

"Work to her was a sacred ideal, an ideal nurtured around the domestic hearth ... to contribute to the preservation of the lamp of Judaism by enabling her husband to tend to the light of Torah ... Responding to this call she felt within her, the Jewish wife gave of herself simply and humbly to the service of what she considered the highest ideal ..."

In essence, the literature reflects that through her dedication to preserve Judaism, the Talmudic woman created a place for herself in the community. In order to maintain the family, she was forced to deal with the community at large as well. Her position in the home included her adjustment in society as a competent businesswoman.

While the Talmud covers approximately a 750 year period, certain themes about women recur throughout, leading us to assume they are characteristic of women in general and not of one particular woman or time period.

Interestingly enough, the literature suggests that women were educated in secular as well as Talmudic knowledge. Although the stress was not on complete mastery of the Torah and prophets, it was noted that the intimate details of kashruth, Shabbat and festival regulations, as well as nidah laws had to be ingested and become an integral part of her existence. It is clear that the woman of this time period did not see this as being an inferior position in their own sphere of duties. What is clearly evident is that through the deep commitment of the women toward their families, traditional Judaism was an active and perpetuating lifestyle.

The mood of the seventies tell us that woman must also, as an individual, satisfy her needs which stem from personal abilities and capabilities. A woman may find that developing a profession in the secular world may not conflict with her obligation to her family. Perhaps because of her fulfillment in other areas, she would be a more successful wife and mother. This is the conflict we face. The choice that is made at this point in our lives will be of universal significance to the preservation of traditional Judaism for the generations to come.

Nima H. Adlerblum, in the "Elan Vital of the Jewish Woman," beautifully sums up the destiny of the Jewish woman.

"There is something peculiar to the Jewish woman which distinguishes her from the rest of womankind. The Jewish woman not only has to live, but to live Jewishly; not only to carry her own life, but also that of her people. The blending of her life with that of the Jewish vision constitutes the entelechy, that is the highest form of Jewish womanhood. Her immediate flow of being carries with it the past and all its memories and the future with all its hopes and problems. She is born with a destiny and with a consciousness of it."

Dale Leslie Eichenbaum

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Secretary, Freshman Orientation, School Play



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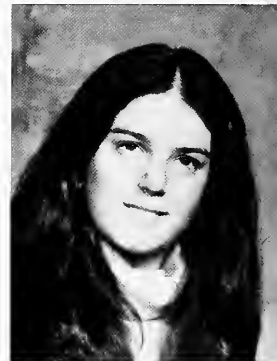
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1977



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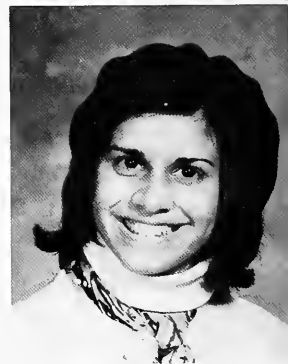
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TILL WE MEET AGAIN...

